273 Lolo also know how to make wine from the grains. They drink heavily; when they get drunk they cause trouble, which frequently develops into a clan feud.

512 The evening meal is usually served before it gets dark. After the meal they go out to enjoy the cool breeze or sit around and play until after dark when it is time to go to bed. They 513 have no bed or couch and just sleep on the floor. The master of the family sleeps in the living quarters, the male slaves [45] around the stove, and the female slaves near the grindstone on the right side of the room. They have neither mattress nor quilt. They lie on the ground and cover themselves with a woolen cape, the head pulled down under it and the feet pulled up around the body. During our stay with Lolo families, we often lighted the candles that we had brought with us. The Lolo 517 would be so excited by the glittering light that they would talk, frolic, play the jew's-harp, or dance. One night when we stayed at T'e-hsi on the right side of Huang-mao Kang, the light induced two sisters-in-law to dance the "stove dance" for our entertainment. It was indeed one of the most pleasant experiences during our stay in the Lolo area.

512 The daily family activities of work and play, eat, drink, and sleep constitute the normal flow of life in an endless continuous cycle, but each year there are also numerous special occasions, such as the New Year, sickness, exorcising, praying for rain, and others, to change the routine of life. As the set of activities on such occasions differs from daily routine, interpersonal relationships within the kin group are readjusted, the equilibrium of life undergoes some change, and the life cycle becomes renewed with the seasons.

805 796 777 The Lolo have no regular dates for their festivals. They follow the Chinese calendar but have their own system of the Heavenly Stems and Earthly Branches [for computing days and years] to divine good or bad fortune. Three times a year on auspicious days in the third, seventh, and tenth months of the lunar year, they hold the ceremony of "sending off the Buddha" [see p. 116]. Prior to the New Year, which comes in the tenth 796 month, the Buddha has to be sent off before they can celebrate and enjoy themselves. To celebrate the New Year, they kill cattle, feast and drink, make New Year calls, and generally [527 574] have many good times. Married daughters return home for a visit and together enjoy each other's company for several days. During the ceremony of sending off the Buddha, they kill oxen, [782] sheep, or chickens to sacrifice to the spirits and ghosts and pray for the safety of the family and good days ahead. The

584 one-third, is paid. It is given personally by the matchmaker to the head of the household, either the girl's father or elder brother. To entertain the matchmaker and the others, a sheep is killed and wine provided. They talk together at night and the visitors stay on until the next morning. Several days later the girl's family sends someone to return the visit but without bringing any gifts. The man's family also has to kill cattle and entertain him with wine and ask him to stay overnight.

Several months and sometimes several years intervene between the engagement and marriage. It depends on the time when the man's family wants to receive the bride. Before the wedding, the family invites a pi-mu to choose an auspicious [177] date and at the same time makes the announcement through the matchmaker to the girl's family. The latter then sends a per- [583] son to collect the remaining portion of the betrothal money, which is paid in full. Sometimes the man's family keeps the last installment to be paid after the marriage. Oxen, horses, guns, and other things may be offered in lieu of silver. Because of this heavy expense in marriage gifts, the Lolo do not want the girl to remarry outside the clan if her husband should die before her. She is allowed only to transfer the marriage within the clan to avoid losing the benefits of the betrothal money.

585 Lolo families usually set the wedding date for an odd-numbered month, such as the fifth, seventh, ninth, or eleventh, as most suitable for the ceremony. Two days before the wedding, the man's family dispatches several strong adults, preferably also in an odd number, to the girl's family to carry back the dowry which includes the bride's garments and ornaments, such as skirts, felt coats, necklaces, bracelets, earrings, and the like. When the men arrive at the house of the girl's family, they are seized by the men and women there, and their faces are smeared with black soot in a spirit of gaiety.

On the eve of the wedding, the man's family again dispatches several strong adults, sometimes more than ten, including brothers of the groom, to the girl's family to welcome the bride. Hearing the arrival of these adults, all the male and female members of the bride's family gather at the door to await their approach. As soon as they [57] come to the door, they are splattered with water and completely drenched. Then they all break into laughter at the prank. After entering the door, the men from the groom's family, being unprepared, are again smeared on the face with soot from the bottom of the stove and sprinkled and smitten on the eyes and nose with pepper in an utmost display of frolicsome activity. That same